

FREE TRADE!

KAHNAWAKE DODGES THE GST IN CONTROVERSIAL BOOKSTORE

by Kristin Andrews • see page 3



SAFE SEX OVER LIVE WIRES! DO E-MAIL THE EASY WAY!

by Kristin Andrews • see page 6

THE McGILL DAILY

VOLUME 83 • NUMBER 3 | More sugar and less caffeine since 1911 | WEDNESDAY, SEPTEMBER 8, 1993

More U.S. PhD's at McGill than Canadian

BY DAVE LEY

McGILL professors with a doctorate from Canada are a rare breed when compared to their colleagues who were educated in the United States.

According to the 1993-1994 Calendar, in the Faculties of Arts and Science 42% of professors have American PhDs wheras only 36% have Canadian.

This trend has worried some who feel that Canadian PhD graduates are being discriminated against by Canadian universities, and that an education in the United States is unfairly valued over one obtained in Canada.

"At McGill there is a great aura around anyone from an Ivy League school," said Patrick Crawly, president of the Post Graduate Students' Society (PGSS).

Crawly said that at McGill and other Canadian universities they have their eye on a specific candidate (often educated in the States).

"Canadian graduates often don't stand a chance when they apply for positions at Canadian universities. Often it has already been decided that they will hire a certain American."

Roger Khrone, a professor in Sociology said that although there was a definite problem of unfair favouritism ten years ago, the situation has improved.

"McGill is very ambitious, it tries to hire the tops. And when the pool of candidates is ten times bigger south of the border you're going to get more Americans," said Khrone, "There is still a bit of a problem of an old boys network that would favour American schools, but we've gotten much better in the past ten years."

However, another professor who wished to remain anonymous was more pessimistic.

"It is a real concern that there is discrimination at McGill against people who have Canadian PhDs," he said. "There is a presumption that the best universities are south of the border. I worry when there is an automatic presumption hurting those who went to Canadian schools."

In Arts and Sciences, only 32% of profs received a wholly Canadian schooling, whereas 45% had their schooling entirely outside Canada.

Critics say discrimination against Canadian educated profs stifles the emergence of distinctly Canadian research and teaching methods.

"Two things happen when a Canadian university starts favouring American graduates," said Crawly. "One is that Canadian content will inevitably fall. And secondly for McGill, which tends to favour Ivy League scholars, the American schools are turning out people with fairly conservative ideologies."

However, one professor dismissed these concerns.

"It completely depends on the field of study, sometimes it is better to study in the United States," said Susan Morton, a history professor. "Twenty years ago you had to go to the States for certain programs."

Still, Canadian immigration laws were enacted so that employers would not hire Americans in preference to qualified Canadians, a law that applies to universities as well.

"Canadian laws were made to try and protect the Canadian intellectual community," said Crawly. "The university, though not acting illegally and following the letter of the law, often will pick a particular person (often American) and then design the job around the person."

Crawly maintained that the university in the end will hurt its own teaching ability.

"Some of the greatest intellectuals have come via smaller colleges and not the big Ivy League universities," he said. "If we want to retain a quality level of teaching we should give priority to Canadians."

The rocky road home

The people of Stoney Point reclaim their land

BY LIZ UNNA

STONEY Point. The name doesn't trigger much of a response here in Quebec, but in Ontario it has become a buzzword for yet another instance of govermental contempt for First Nation peoples.

Ipperwash Army Camp to the government - or Stoney Point - is 2,650 acres of land situated on the southeastern shores of Lake Huron. In 1942 the government offered to buy the land, but the motion was defeated 59-13 by Stoney Point elders. The government then expropriated the land under the War Measures Act, displacing 21 Chippewa families.

The Ipperwash military training base was created on Stoney Point in 1942. It was to be returned at no cost to the Stoney Point First Nation after the camp was no longer needed for military purposes.

The Stoney Point people were to be relocated to the Kettle Point Reserve, home to a Chippewa band that had seperated from Stoney Point in 1919. Several Stoney Point natives ended up living on swamp land with inadequate housing and utilities, despite the government's promise to provide for living necessities.

Cliff George, a Korean and World War II veteran who grew up on Stoney Point returned from the war in 1945 to find his home bulldozed and his mother's grave destroyed. He claims that "Kettle Point didn't want us there and we didn't want to go there. It hasn't ever been resolved."

The war ended 48 years ago and Stoney Point is still occupied by the government. According to the Department of National Defense (DND), the government "has held legal title to the land since then and the camp has been used continuously as a military training center."

It now serves as a summer camp for cadets six weeks a year, and as an occasional training base for OPP.

Something reeks of injustice, and it ain't the fish.

Reappropriating the land

The cadets had summer guests this year. On May 6, after years of futile negotiations, the Stoney Point First Nation faction set up camp on Stoney Point in an attempt to reclaim their land. Some of them live in tents and trailers marking sites of future homes.

Cliff George is eager to return to Stoney Point. "When I was away fighting, I knew that Stoney Point had been turned into a base, but I was given the idea that they (the military) would move out. My dad sincerely believed that. I haven't had a place to live since." says George in a recent phone conversation.

"I already picked out my spot at Stoney Point. I've already got a trailer on the site that belonged to my mother. We all feel the same, it's just like returning home."

The Stoney Point First Nation, which now numbers about 500 people, is walking to Ottawa in order to raise public awareness and support, in addition to money for the construction of homes. They hope that the peaceful walk will force the government to relinquish claim to the land.

Eric Eberhart, "a concerned local white person" has helped organize the walk. "They're departing on September 12 and plan to get to Ottawa around the 28th. Once in Ottawa, they'll be staging a protest rally for a day or two and will be joined by other native groups from the US and New Brunswick."

Rick Young, a Cree native will be heading the walk. He is frustrated by the lack of interest on the part of the government. "It has been a long process that's been put on hold and consistently forgotten. The attitude of the government is 'Oh yeah, we'll get to you when the time is right for us'."

Dirty Dealings

Why has it taken so long for the land to be returned to the Stoney Point First Nation? Numerous negotiations and two monetary transactions have taken place over the years, but no conclusive resolution has been reached.

The government made a payment of 2.5 million dollars in 1980 to the Kettle and Stoney Point natives. This was considered a land purchase from the federal side, and rent from the native side. Many involved in the Stoney Point battle question why the payment was made to both bands and not just to those relocated to Kettle Point.

To complicate the issue, according to Eberhart and Young much of this money is either unaccounted for, or went to pay off movers who helped relocate the band in 1942. Many also believe that the Kettle Point Chief at the time lifted a cool $200 000.

Says Eberhart," The government has obviously perpetrated an injustice. They tried to find an Indian who could be paid off when the majority of the people just wanted their land back. This is so typical of white man's dealings with native people."

False Promises

Why is the DND so reluctant to give up the land? In a recent press release, the DND goes to great pains to justify their use of Camp Ipperwash, employing such rhetoric as "Training facilities...such as Camp Ipperwash are critical to the success of Canadian Forces Operations abroad." The release refers to the Stoney Point First Nation as trespassers.

However Martine Bresson, clerk of the Standing Committee on Aboriginal Affairs in the House of Commons, maintains that the land is virtually wasted by the Department of National Defense. "I don't think that that the DND is using the land adequately. They are training a few cadets, but it is very minimal and for a very small portion of time."

When asked why it is taking so long for the land to be returned, Bresson responds, "I think it is basically bad will. The DND will tell you that the land is not safe, but all they have to do is clean up the shells."

Bresson worked on a March 1992 report by the Standing Committee on Aboriginal Affairs. The report concluded that a grave injustice had been committed against the Stoney Point people, and recommended a return of the land to the Stoney Point First Nation.

Yet nothing has been done.

Trespassers Allowed

Why does the government allow for this "illegal occupation" of a military base? They swear that the "title to the lands at Stony Point (Camp Ipperwash) is in the Federal Crown and administered by the Department of National Defense", and yet they allow this native camp to exist illegally. It doesn't make sense.

Says Eberhart, "The government has issued a hands-off policy. They're not going to force the issue. Whether it is an election ploy or not, I don't know."

Young maintains that the government's lack of intervention "is an admission that 'this land is your land, so it's okay for you to stay here for now.' If they thought there wasn't any legal right to the land, they'd be escorting people off."

An important issue raised by the Stoney Point debate is that of jurisdiction versus native law. The particular relationship Indians hold with

continued on page 2: "STONEY POINT"

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Stoney Point

continued from page 1

the Canadian government and law, bring into question whether European law can be extended to Native reserve lands. Should Stoney Point never have been expropriated, in legal terms, in the first place?

Bresson claims that the War Measures Act has been used abusively in the past. "It was used against Quebec in the 60's. Under it, you don't need to follow the law anymore. You gain special rights by using the War Measures Act."

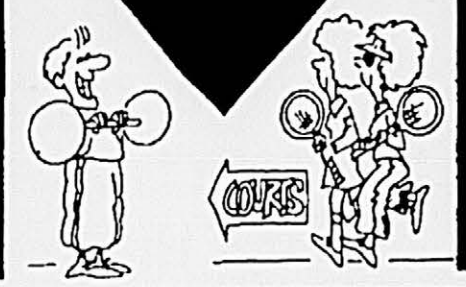
She adds "We in Canada have basic rules, but that doesn't mean these rules are followed."

If you're interested in helping out the Stoney Point First Nation, come by the Daily *and we'll get you a pledge form.*

The organizers of the walk stress that they welcome anyone to either participate in the walk to Ottawa or in the demonstrations to be held on approximately the 28th of September. They can be reached during the procession via a mobile phone at (519) 654-2713.

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Native Community Benefits From Discount Book Sales

BY KRISTIN ANDREWS

The Mohawk Nation Bookstore in Kahnawake can sell most McGill textbooks to students at discount rates. By doing so, the bookstore hopes to expose students indirectly to First Nations literature .

While they stock only literature by and about Native people, the Nation Bookstore can order any book printed by a number of major publishers which supply the bookstore. According to store manager Carol McComber, most of the books used as textbooks at McGill are accessible.

Books at the Nation Bookstore are 15 percent cheaper than in Montréal because there are no taxes in Mohawk Territory. An additional 10 percent discount is offered to students on schoolbooks which aren't regularly stocked. Students are asked to purchase a $15 student discount card which lasts for one year.

The McGill Bookstore, on the other hand, sells books at market prices. All potential profits will be sucked up for the next16 years by a $6 billion construction bill for that fancy new building we call our own.

The Mohawk Nation Bookstore is collectively owned by the Kahnawake Longhouse, and all profits are returned to the community. McComber and other members of the Women's Society of the Longhouse manage the store.

The bookstore was founded in the aftermath of the so-called "Oka crisis" of 1990. "People started asking about books," said McComber. "We realized that there really wasn't any bookstore anywhere which specialized in Native literature."

Initially funding for the store came out of profits from the controversial sale of imported cigarettes in Kahnawake. "Cigarette profits were meant to initiate other businesses," McComber said.

The Nation Bookstore currently promotes Native writers with readings and booksignings. "The Bookstore is a tool to network information," McComber said. "We network with the education system here. [Visiting writers] sometimes meet with students at the Kahnawake Survival School. It gives students the incentive to do their own writing," McComber said.

By offering the student discount on schoolbooks, the bookstore will not make a profit, McComber said. "We hope that when [the students] come by for the discount, they might be exposed to First Nations literature they otherwise wouldn't have noticed."

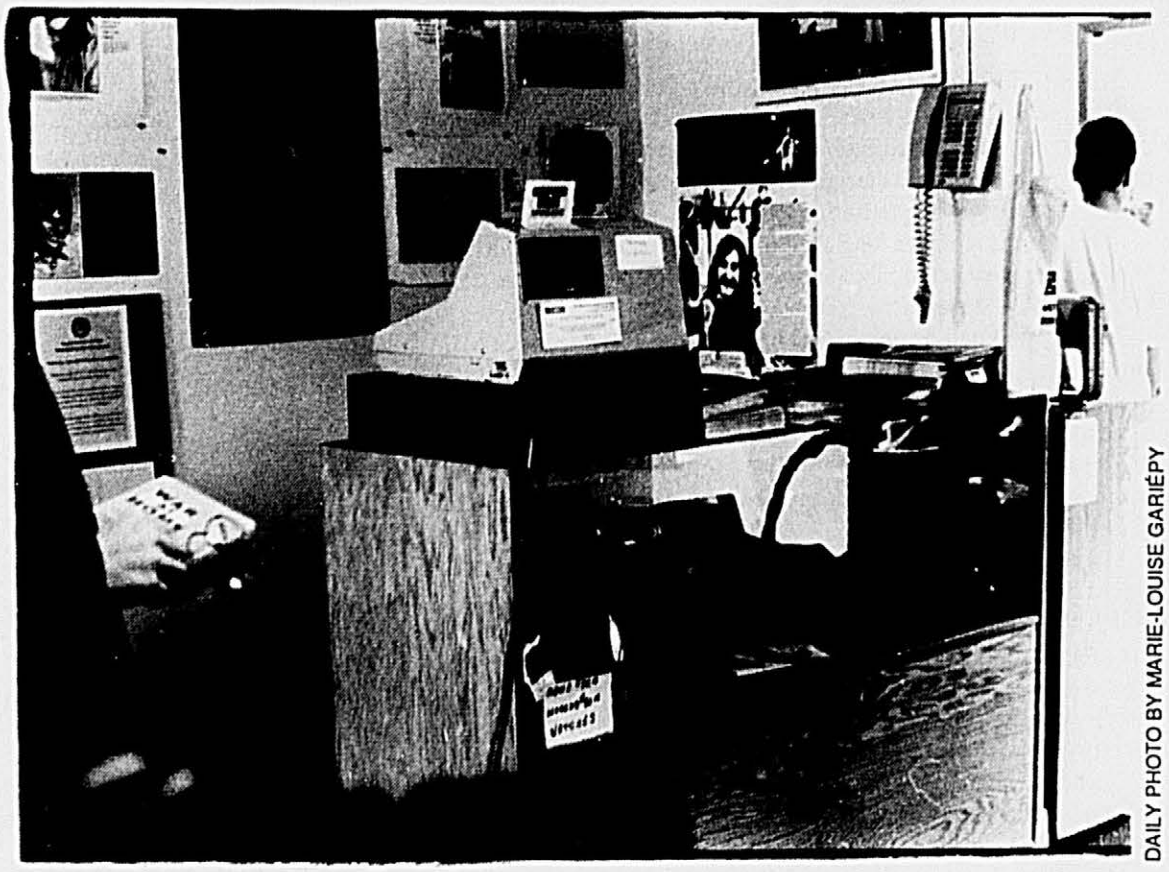
The bookstore is willing to mail books. The cost of shipping will increase the price however, especially since the government has discontinued the special book rate for mailings.

For information on ordering books or for directions for driving to the Mohawk Nation Bookstore, phone 638-4016.



DAILY PHOTO BY MARIE-LOUISE GARIÉPY

Mohawk Nation Bookstore in Kahnawake



DAILY PHOTO BY MARIE-LOUISE GARIÉPY

Kahnawake store: The inside story

A Friendlier Meeting

Montreal Black leaders meet police to discuss strained relations

BY AFRA JALABI AND MELANIE NEWTON

There's no love lost between the police and Montréal's Black community. Since 1987 not a year has gone by without a Black Montréaler being shot by a police officer.

At a workshop held September 4th at the Livingstone Presbyterian Church in Jean-Talon, members of Montréal's African community sat down with the Montréal Urban Police to tackle the issue of strained relations between two groups.

"You have the police thinking that every Black man carries a gun. That is what has been pumped into the minds of the police for years, that every Black man is dangerous," said Michael Baffoe, programme co-ordinator of the Ghanaian Canadian Association, which organised the workshop.

Serge Meloche, director of public and cultural relations for the MUC police was the force's sole representative. He explained his lack of companions as a positive gesture.

"I wanted to come here as a police person, I didn't want to bring the police force with me," he said.

During the discussion period which followed the presentation, the audience raised questions concerning the safety of Black immigrants in Montréal.

According to one person from the audience, not only did racism affect the relationship between the police and Blacks, but language discrimination made the situation worse.

"We came from a former British colony and therefore our second language is English. Many police officers refuse to speak in English with us. They even pretend not to understand us. Why don't you assign officers who speak English to areas that are dominantly English speaking?" he demanded.

Meloche explained that all police officers have to know French and at least manage some English.

He admitted however that a decreasing number of recruits from the Montréal area could responsible in part for the racial and linguistic tensions.

"Many officers coming into the police force are from areas like Québec city, where they really don't have to speak English," said Meloche. "Of course, for a police officer from Mont Joli who's never seen a Black person before, it's going to be a challenge."

Those in attendance had several suggestions for Meloche about improving the situation between Black Montréalers and the police.

"You have a percentage of the Montréal population which is Black. The force should reflect this," stated one Ghanaian man.

Some people also proposed that neighbourhood foot patrols be reintroduced.

Meloche described community-oriented programmes which have been launched. He said that in 13 of the 23 Montréal districts, open table discussions between the police and district residents have been working.

Baffoe thought that the best way to improve the relationship between the police and minorities was to open the lines of communication.

"We have to sit down and talk. Constant talking will help create trust. We are not saying that we can solve this situation overnight, but taking a small step forward is a good beginning."

"We have to sit down and talk. Constant talking will help create trust. We are not saying that we can solve this situation overnight, but taking a small step forward is a good beginning." — Michael Baffoe

COMMENT

McGill Get Real!

This year, for the first time in years student groups deemed political or religious will be sanctioned by McGill's Student Society (SSMU). SSMU is finally acknowledging the right of student groups to be politically active and still receive the rightful recognition and funding from the Society as students who pay tuition fees.

This change has been long awaited and is a far cry from SSMU's previously narrow, politically backward stance that denied a large portion of McGill's students true freedom of expression.

In the past, groups which were deemed political were denied SSMU sanction and funding on the grounds that it was not the part of SSMU to support any one particular group, particularly on points of political contention.

This apolitical stance allowed SSMU to conveniently avoid issues that were considered controversial as opposed to confronting such issues in all their complexities.

Moreover, the criteria used to disqualify groups deemed political was applied quite arbitrarily. For example, the Women's Union, Black Students' Network, the Southern African Comittee, and the New Democratic Party, quite obviously a political group (or maybe not so obvious depending on your political orientation) were funded, quite rightly so (maybe with the exception of the NDP), even though they carried out activities that were obviously political in the SSMU sense of the word.

On the other hand, groups such as the Palestinian Solidarity Comittee, and the Islamic Society were denied recognition and funding based on their political persuasion.

McGill's student body is comprised of students from all over the world, representing a wide range of social, cultural, religious, and political views, all integrally related, which cannot readily be separated. Now that the SSMU has lent its support, at least in gest, to political and religious groups, it can only be hoped that this will help foster a more dynamic, socially aware, and in short, a more politically astute and conscious atmosphere at McGill.

There are simply too many serious issues to deal with to not get involved. Students in institutions such as this one are supposed to be creative, active, vibrant and energetic, and all of those other nice sounding words. However, generally speaking, McGill students have proven to be among the most apathetic, immature, and generally disinterested of students.

And this is not entirely the fault of McGill students. For decades McGill University has encouraged and fostered one of the most socially backward, and stifling environments imaginable in an institution of higher learning. It starts from the top and works its way down.

As students, think about the courses you take, particularly if you are in the Faculty of Arts. How challenging or stimulating are your courses? How many of your courses do you actually see as relevant and applicable to your daily lives and as a reflection of the many different people that are a part of the ever changing demographics of the world? How many of your professors are other than white and/or male?

In short, is McGill a reflection of what you know to be the real world? If it is, where do you live?

There are wars taking place all over the world and people are dying. The colonisation of the so-called Third World has not ended, but rather changed its ugly face to one that is more presentable; its offspring are still the same. The United Nations under the auspices of the United States entered Somalia on a peacekeeping mission and now they are killing Somalis. There are 50,000 Haitians in Montreal who have yet to see true democracy in their homeland. Bosnia-Hersogovinia is a mess.

Here in Montréal, racism and all other forms of discrimination are an integral part of the daily lives of too many people. As a microcosm of the real world, these problems are more than evident on this campus.

It's time McGill and its students wake up and deal with the real world. It's time to stop pretending that politics are not a part of our lives or that university is a small isolate, miles away from this real world we are always hearing about.

Pure talk is cheap. Theory is just that - theory, devoid of action. This institution called McGill University has a reputation for being the number one school in Canada with international reknown. Let's deal with the real world.

David Austin



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THE McGILL DAILY

One-way Pendulum

Imagine you are a student trying to buy a crucial textbook for one of your courses. You are told that your university bookstore doesn't have the book you need. Instead of the usual excuses about late orders and lost shipments, you are told — it was "detained" at the border.

Once again, Canada Customs selectively seizes books bound north.

by Nina Kolonovsky, TORONTO (CUP)

This summer , students at the universities of Waterloo, McMaster and Manitoba, were no strangers to this scenario. Book shipments to those universities from the American book distributor Inland Book Company were detained in April and May. Oddly enough, the problem was not with the books themselves but with other materials in the shipments, which Customs considered questionable.

At the same time, 46 bookstores and libraries all over Canada experienced detainments and seizures of their materials in what Canadian booksellers are calling one of the biggest book detentions in the history of Canada Customs.

Few titles that are seized actually contravene the law as set out in the Canadian Criminal Code. In fact, most of the material is quite legal. As a result, booksellers lose revenue on books and magazines that are not against the law, a significant blow to the already endangered species of the Canadian small bookseller.

As the largest American importer of Canadian books written by and for gays, lesbians and other minorities, Inland is an important distribution network for Canadian authors who do not have access to the traditional larger distribution companies. Customer service manager Dennis Mahoney warns that one of the consequences of recent customs harassment is that Inland may stop selling Canadian books.

Small book publishers and anti-censorship activists say Customs is targeting lesbian, gay and other minority publications. Montréal gay and lesbian bookstore L'Androgyne, as well as Toronto's Glad Day and Vancouver's Little Sisters complain of almost daily seizures leading both to wage their battles in the courtroom. Last February, 27 books bound for Le Dernier Mot bookstore, including works by feminist writers Andrea Dworkin and Kathy Acker were detained at the border.

The Law

While anti-censorship activists consider the law too vague to prevent discrimination against minority groups, the main complaint from people in the book business is its unfair application by Customs officials.

David Wilk, president of Inland, claims in a news release that smaller bookstores are being "routinely inspected" for material commonly sold by mainstream booksellers. Diana Adams, however, from the Prohibitive Importation Unit of Canada Customs in Ottawa states categorically: "There is no targeting going on here of any kind."

As if to support her claim, the recent incidents have involved "mainstream" stores, such as Coles, and the university bookstores. But Jenish says that this is only a recent strategy. Until then, only gay, lesbian, feminist and left-wing bookstores were consistently affected by materials held at the border. He sees recent customs sweeps as being "expansive, so that Canada Customs can say that they are not just targeting marginal voices." There are many indications that gay and lesbian literature is being targeted.

For instance, although anal sex is perfectly legal to perform among consenting adults, Customs has interpreted the law in such a way that the depiction of anal sex is considered obscene and degrading enough to be permanently seized at the border. Greg Jenish from Censorstop in Toronto points out that *The Joy of Gay Sex*, which was banned on the grounds of anal sex, has less references to anal sex than the heterosexual version of the book, which is widely available.

Customs officers have the liberty to interpret the laws. Booksellers, readers, teachers and distributors are frustrated by the arbitrary power this gives border guards.

"Someone at Canada Customs has labeled Inland a pornographic distributor," says Dennis Mahoney of Inland. He believes that there is a double standard: "only gay material gets seized."

Most of the books and magazines held at the border contain "unconventional" sexual material. Among many others, *Fagrag* #127 and *Taste of Latex* #8 were prohibited outright. Other material was detained and forwarded to Ottawa for examination. These included *Doc and Fluff*, by Pat Califia, a well-known writer, and the *Lesbian S/M Safety Manual*.

It is often difficult to predict why some content would be deemed unacceptable. Mahoney speculates that it may often be based simply on how a title sounds.

A recently banned lesbian comic book, *Hot Head Paisan* #7 is accused of "degrading men." Another comic book, *Weenie Toons*, is accused of "degrading the male penis." Neither contains explicit descriptions or depictions of harmful and degrading sexual activity, which is required for a charge of obscenity.

One of the problems with the legislation is that definitions of obscenity change with changing mainstream cultural tastes.

Books that were banned earlier this century, such as D. H. Lawrence's *Lady Chatterley's Lover*, Henry Miller's writings or *The Story of O* are now widely available and considered tame.

This arbitrary interference amounts to "legal state censorship," says Alan Borovoy, chief council for the Canadian Civil Liberties Association. "The whole exercise is a dubious one."

Bad for Business

"Customs has no idea how the book business works," says Dan Bazuin, co-owner of This Ain't the Rosedale Library bookstore in Toronto. "It becomes a form of harassment."

Stores are not reimbursed, says Toshiya Kuwabara, an employee at Toronto's Glad Day bookstore and a member of Canadian Coalition Against Customs Censorship. "We just lose the material." He adds that when magazines are delayed, the store loses the revenue even if they are returned, since by that time they are out of date. He also notes that books often come back damaged from customs.

University bookstores, professors and students are inconvenienced when crucial texts do not arrive in time for the beginning of classes because they have been held up in shipments at the border.

"Customs generally rejects appeals," says Kuwabara. This means that smaller stores, which can not afford expensive lawsuits, can not regain their material.

The Rules

According to Adams of Canada Customs, border officials use strict guidelines when deciding what gets into Canada. If the material is "obviously" illegal, such as child pornography or extreme violence, it can be seized on the spot. If the customs inspector cannot make that decision, the material is sent for review by a commodity specialist, who has had more training in a specialized area.

Sixty-odd provisions in the Canadian Criminal Code set the standard for what is acceptable for the public in this country. Revenue Canada then interprets this information. The procedures to be followed by Customs employees are set out in the Customs Tariff. In addition, there is a list of banned materials, which is regularly updated.

Adams insists that "there is a fairly high degree of consistency in how we measure material."

People whose books have been seized disagree. "There is no rhyme, reason or pattern" to the seizures, says Jenish. "They take what they want."

"The system is inconsistent, uncultured and arbitrary," says Lucinda Johnston, an employee at Pages Bookstore in Toronto and a member of Censorstop.

The minimum educational requirement for a Customs Inspector is a high school education. In addition to that, they undergo 16 weeks of training in every facet of Customs operations. A customs employee then has the opportunity to specialize in a certain area, such as chemicals, steel or obscenity.

The Customs Tariff makes provisions for artistic and scientific merit when judging the admissibility of material. However, many people feel that Customs Inspectors do not have sufficient qualifications. "The Customs Inspector at the border] is the court, judge and jury of artistic and scientific merit. They are making the decisions that judges should be making," says Johnston.

Many booksellers and anti-censorship activists point to the recent media attention Customs received after detaining a book written by bell hooks, a prominent African-American feminist scholar. While it often takes booksellers months to reclaim shipments, the book was cleared and released in record time following the media attention. The book, *Black Looks: Race and Representation*, is used as a textbook at many universities.

"If you list all the material capable of causing harm," said Borovoy, "there are more compelling candidates for suppression than the things presently chosen. Exposure to *The Communist Manifesto*, the Bible or even the eleven o'clock news have been cited as an impetus to perpetrate horrific acts."

"The criteria used are inevitably too vague, and so wind up authorizing suppression of legitimate material," says Borovoy. "It is therefore not surprising that the enforcement is uninformed."

— *with* Daily *files*.

Oh, oh, e-mail

Confessions of an English major gone to the computing centre

BY KRISTIN ANDREW

Lyz ("with a 'y'") is an artsy type. She wears orange and green together on purpose. Even Lyz likes nothing better than the purr of a healthy hard drive since she discovered e-mail.

E-mail is the code word for electronic mail, or the sending and receiving of messages from one person to another by way of a computer. These messages can be short notes, long papers, raw data, computer programs or calls to revolution. Once a user has obtained access to a network of other users of e-mail, the information can be sent to the "address" of any user on the network.

Lyz, for instance, composes melancholy poetry which she sends to the e-mailboxes of her many friends around the world. From her terminal in the Leacock computing centre, she accesses the McGill mainframe which, in turn, is connected to a global network that includes most Canadian universities and many academic and research institutions on five continents.

When Lyz feels that one of her melancholy poems is particularly profound, she might send it to fellow deep-thinkers who have subscribed to an on-line distribution list of melancholy poets. Distribution lists are compilations of the e-mail addresses of people belonging to a certain interest group.

There are over 1200 academic and personal interest groups which can be contacted for subscriptions, free of charge. Groups send newsletters or updates to subscribers, or provide forums for users to hold electronic 'rap ssssions'.

ACT-UP, a host of feminist discussion groups, networks for people of colour, religious organizations, socialists, communists, capitalists and anarchists all welcome subscriptions.

Network users can access *infoMcGill*, an on-line information service which publishes everything from the Montreal weather forecast to upcoming Senate agendas. Similar network services at other universities are also accessible. As Lyz says, "E-mail is just the entry point to a labyrinth of computer wonders."

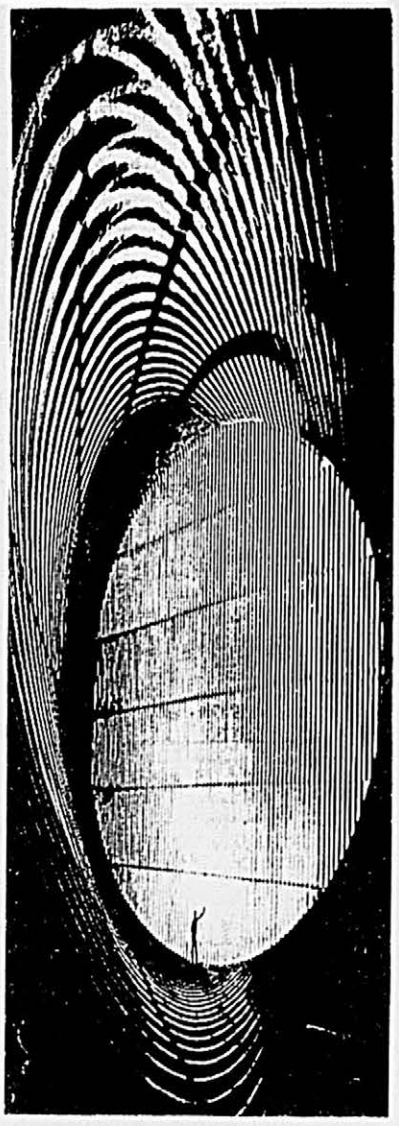
Any McGill student with valid ID can enter the world of e-mail and beyond by obtaining an access code from the Computing Centre (2nd floor, Burnside Hall). With this code, a student can send and receive e-mail from any terminal which has access to MUSICB, the electronic mail network which is available for student use. A student with a PC and a modem can access the network from the comfort of their own home.

The Computing Centre publishes a newsletter and an e-mail mini-guide which will help even the most helpless artsy type find their way through the labyrinth. The Computing Centre also offers a consultation service which can be reached on-line at CCON@MUSICA.McGill.CA or by conventional telephone (398-3700).

Students can only use e-mail during off-business hours (after 17h on weekdays and anytime on weekends). There is no charge for the sending and receiving of mail. The charge for use of the mainframe is $1/hour, for each hour spent *over* an initial allowance of 500 hours per term. In other words, e-mail is a real bargain.

"E-mail has literally blown my phone bills to smithereens," says Lyz, who now sends extensive letters free of charge to her many friends (who all have e-mailboxes) around the world. "And besides, e-mail is way faster than regular mail," she says. The speed of e-mail transmissions varies from a few seconds to at most a few hours.

"I can't believe it took me till the ninth year at McGill to discover the computer centre" says Lyz. "E-mail is so easy, and really hip too." She is thinking of changing her name permanently to her four-letter personal identification code.



South African anti-apartheid protester preaches end to divestment at U of T

BY G. BRUCE ROLSTON

TORONTO (CUP) — Anti-apartheid activist Helen Suzman gave a stirring plea for Canadian universities to end their policies of avoiding investments linked with South Africa.

Many Canadian universities, including University of Toronto and McGill adopted such a policy, known as "divestment" in the late 1980s.

"I hope you will help those of us who intend to remain in the new South Africa to prove that democracy can work, to encourage investment in the new reformed, non-racial South Africa," Suzman told a June 18 convocation audience at the University of Toronto.

University officials said that while they are approaching an end to divestment cautiously, they would follow the federal government's lead.

"We do follow the policies set out by our government," said Bryan Davies, vice-president of administration.

Davies said he expected a change in federal policy, now that a tentative date for South Africa's first multiracial elections has been set.

"The government will be reconsidering the boycott policy and that will affect our thinking," said Davies.

Suzman, 76, served as a member of the South African parliament from 1953 to 1989. Throughout the 1960s she was the only member of the whites-only legislature to vocally oppose apartheid. In 1978, she received the UN Human Rights Award.

During her address, Suzman said sanctions only worked to deprive the already dispossessed.

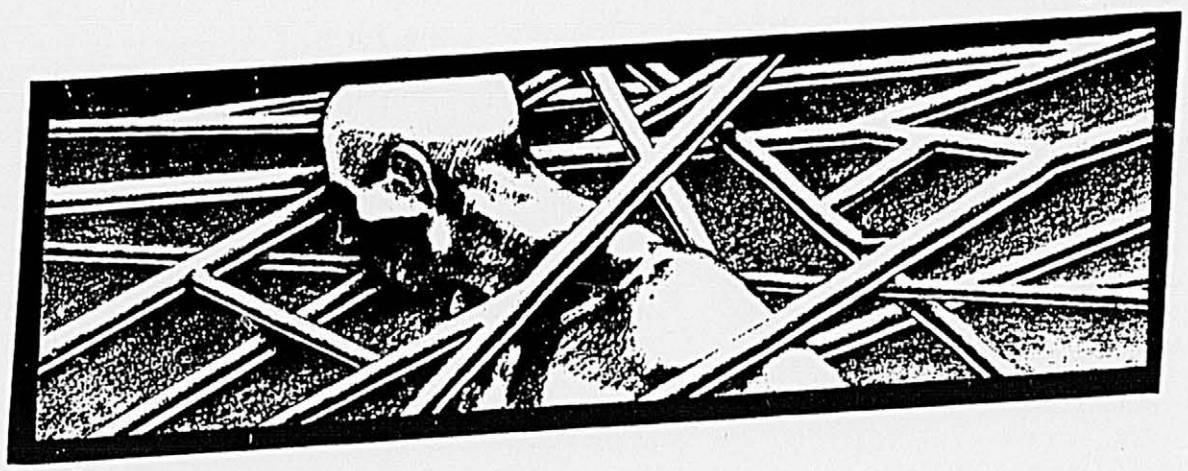
"I was against them because I could see what they led to. There's no social support system in South Africa at all," she said.

Divestment became an issue at U of T in 1989, when the administration declined to veto donations from South Africa for its Breakthrough fundraising campaign.

U of T also delayed divesting the $7 to $15 million in South African-related investments held by its pension fund. This sparked a student-led campaign to pressure the administration to divest, culminating in a sit-in at the president's office in February, 1990. Then-president George Connell then agreed to cut off university investments in South Africa.

After ten years of sporadic student protest, McGill administration and Students' Society completely divested all financial holdings in and purchases from South African business and government in 1986.

—*with* Daily *files*



Ads may be placed through the Daily Business Office, Room B-17, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication.
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15 - Volunteers

Volunteers needed at the Montreal Neurological Hospital 3 hrs./week. If interested in visiting patients, attend compulsory mtg. on Tuesday, Sept. 14, 6:00 p.m. at the MNH 3801 University Street.

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Singers Wanted. Professional and volunteer sopranos, altos, tenors and basses for Shaare Zion Synagogue Choir. Services on Saturday mornings and Jewish holy days. 481-5737.

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EVENTS

Impact Soccer Game, Sept 10, 20h00, Claude Robillard Center. Reserve tickets $3 at SSMU by Sept. 10, 14h30. Final Game Season.

Free French courses for new immigrants (within 3 years) at the Traditional Chinese Culture Society. In collaboration with the Ministère des Communautés culturelles de l'Immigration. For september registation, call the Society at 529-6666 or stop by at 1627 St. Hubert.

Barbecue at the McGill Christian Fellowship, Sept. 10, 18h00, College Courtyard across Milton gates. All are invited, bring friends, make friends. Call 282-9356 for info.

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Work Study student applications are available at the Student Aid Office on both campuses.

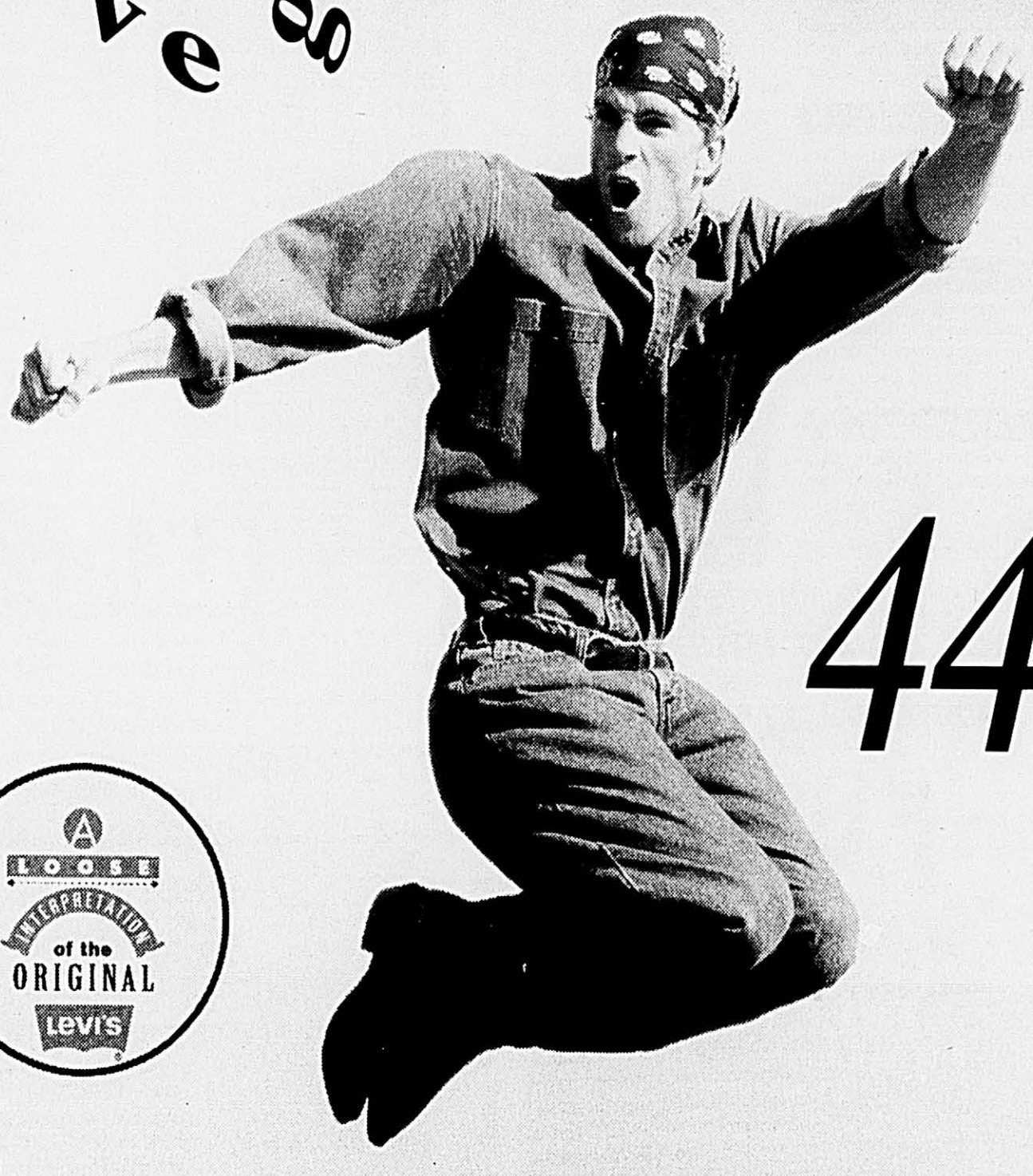
Applications should be returned to the Student Aid Office by September 13, 1993.

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